

the wickedness of men, whether such men be professing Christians or not, for a wolf rolled in a sheepskin is not a wolf at all without it; we shall certainly see one of who take the side of iniquity.

—
We pass a park, at 4th street, where a negro against cell, shall follow Jesus Christ we shall win, 7.

is commanded to add, and to prove, which I think, to warn every man as he has opportunity, of the fearful consequences of doing wrong. Col. 1. 28, faithfully, and with the inspiration of God, I humbly conceive that in the doctrine, proof, extraction and instruction, and how to hold fast as we have given as in the word of God, the opinion of learned modern teachers to the contrary, notwithstanding. No human laws can limit the conscience of a servant of God to be silent. We ought to obey God rather than man. Acts 5. 29. Neither the unmerciful laws of the Medes and Persians, nor the unrighteous laws of the Phoenicians and Carthaginians can silence the voice of truth; for it is the consequence of his testimony, the Christian does his duty.

But there is one case in which I think a Christian may be in duty, in obedience to the powers that be, when those powers do not command us to do evil. Rom. xiii. 1-5. Let every soul be subject to the higher powers. Tit. iii. 1. Be subject so principally to the power of other magistrates, as to obey every man, even your master, in all things. Secular service to every ordinance of man for the Lord's sake, &c. The Mayor of Alton was then the power that be'd—the civil magistrate, ruler or governor, who bore the sword for the punishment of civil delicts, and for the praise of those who did it. It is a good work to protect life and property from thieves and murderers; he supported the civil power in doing this good work.

The more resisted this power, and resisted the principles of God, the more he received his punishment. Rom. viii. 1. He was subject to this power as the ordinance of God? He was doing all outward appearances, he acted the part of a faithful servant of God. The motto at the door of his piece proves that God's people have never been approved of by the world, do what they may in the world, and yet be a Christian, nor Jesus Christ

as a Roman citizen, a lawful authority of God, he acted as an apostle of the Holy Ghost, and as a herald of the gospel, by the professors of an regenerate age. Had he not art highly favored, may every Christian abolitionist say, for thy dauntless zeal in the cause of the oppressed; though briars and thorns were with thee, and though thy dwelling was among scorpions? He was a brother, Ezekiel, and made a people a nation in the path of his mission, and he fortified thine. Henceforth there is held in thee a crown of righteousness, which the Lord the righteous judge shall give thee at that day, which faideth not away; when the boasted guilty acres of politicians, ancient and modern, and the lies-saying teachers of a perverted gospel, shall use to shame and everlasting contempt.

ELETHERIA.

Indiana, March, 1838.

GUERNSEY COUNTY.

Cumberland, Guernsey Co., O., April 13, 1838.

DR. BAILEY.

Dear Sir.—For many years I have stood almost alone in the section of country in pleading the cause of the slaves; yet have I struggled and a formidable opposition, the friends of liberty in this place have succeeded in getting an anti-slavery society organized. We meet with great opposition, having the lawyers, doctors, and clergymen all against us. Were our dependence on arm of flesh, we could not stand; but we have our hopes built on a better foundation—having the arms of God, and the promises of his Word, and the promises of God, to persevere therefore in the strength of God to persevere fully assured that He is able and will accomplish his own promises.—For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord: I will set him in safety from that in which he is encompassed. And we are as fully assured that it is a duty incumbent on us, to "open our mouths for the dumb," and "plead the cause of the poor and needy." Although we have strong opposition here, I think we may safely conclude that there is no place more favorable to the cause of the slaves than this; there does not appear to much hostility against the cause as formerly; we shall finally triumph.

Yours in the cause of the oppressed.

HENRY GEORGE.

At a meeting of the citizens of the vicinity of Guernsey, Guernsey Co., O., on the 30th of March, 1838, after prayer the following preamble and constitution were unanimously adopted.

Preamble.—Believing the scriptures of the Old and New Testament to be the word of God, and the infallible guide in duty, we judge slavery to be an abomination against God—a flagrant violation of His law of love, and a violation of the principles of justice, in that it constitutes an obstruction to the cause of human happiness by making it the pattern of sin, and exciting the dersion of opposers;—that it consigns its victims to degradation, suffering and despair, surrounds the master with perils, leads all connected with it into habits of licentiousness or vice, and copies all who uphold it to the judgments of God; and believing that we owe it to the oppressed, and to God, to do every thing in our power to beloved country, to human interest generally, to the slaves and to God, earnestly to seek the abolition of slavery by using such means as are sanctioned by the laws of the land, and the dictates of humanity and justice.—We do hereby agree to turn ourselves into a society to aid in the accomplishment of this object, and to be governed by the following Constitution.

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We make no apology for publishing the following letters in our paper. They furnish a full exhibition of true, impartial benevolence; they contain hints which we regard as of the utmost importance to our colored friends; and most greatly do they expose the iniquity of our discriminatory laws against these unfortunate people, and mark to what extent Christian benevolence is induced in its efforts to extend aid to the helpless.

We hope our readers will attention, peruse these letters, and then make such efforts as their good sense and philanthropy may dictate to meet particularly the situation of persons of color.

Mr. Warner's efforts ought to meet with every co-operation.—ED. PHL.

The Colored People—Plan of Improvement.

LITTLETON.

Burton, Georgia Co., O., Nov. 27, 1836.

DEAR Sir.—I write you by the advice of the Rev. Henry Felt, of Oberlin, to whom I wrote on the subject that you advised that I should lay my plans before you, you were extensively acquainted with the colored people,

and could send those who would take hold of the business and loose the undertaking. Mr. Cowles and his associates at Oberlin, highly appreciate the plan, and wish to use their power to further it. If the colored people will take hold of it with energy, I think it will move more toward executing them than anything else I have done, and as soon as I can find some few who will take hold of it with me, we will make a trial. I have, in this case an establishment for caring and educating colored men, with their families, who will manage their vehicles, and their business. By doing this, I think they may acquire for themselves a character for solidity, industry, honesty, and punctuality, and those qualities, the visible mark of leaders of heart. One man at the engine who will head the great host, another at the engine, another at the drying, another as the founder, and the other two assistants, or the manager engaged in cultivating a field, to supply the foundry, before the produce is to be sent to market. This arrangement will save them and dollars worth of work a year. Now I will say, that our four men good throughout colored men, men with their families, who will manage their vehicles, and their business.

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